

YOGA

The Philosophy & Practice

A Systematic Analysis of the Yoga Sutras of Patanjali

Based on the Orthodox (Āstika) Schools of Indian Philosophy



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The Definition

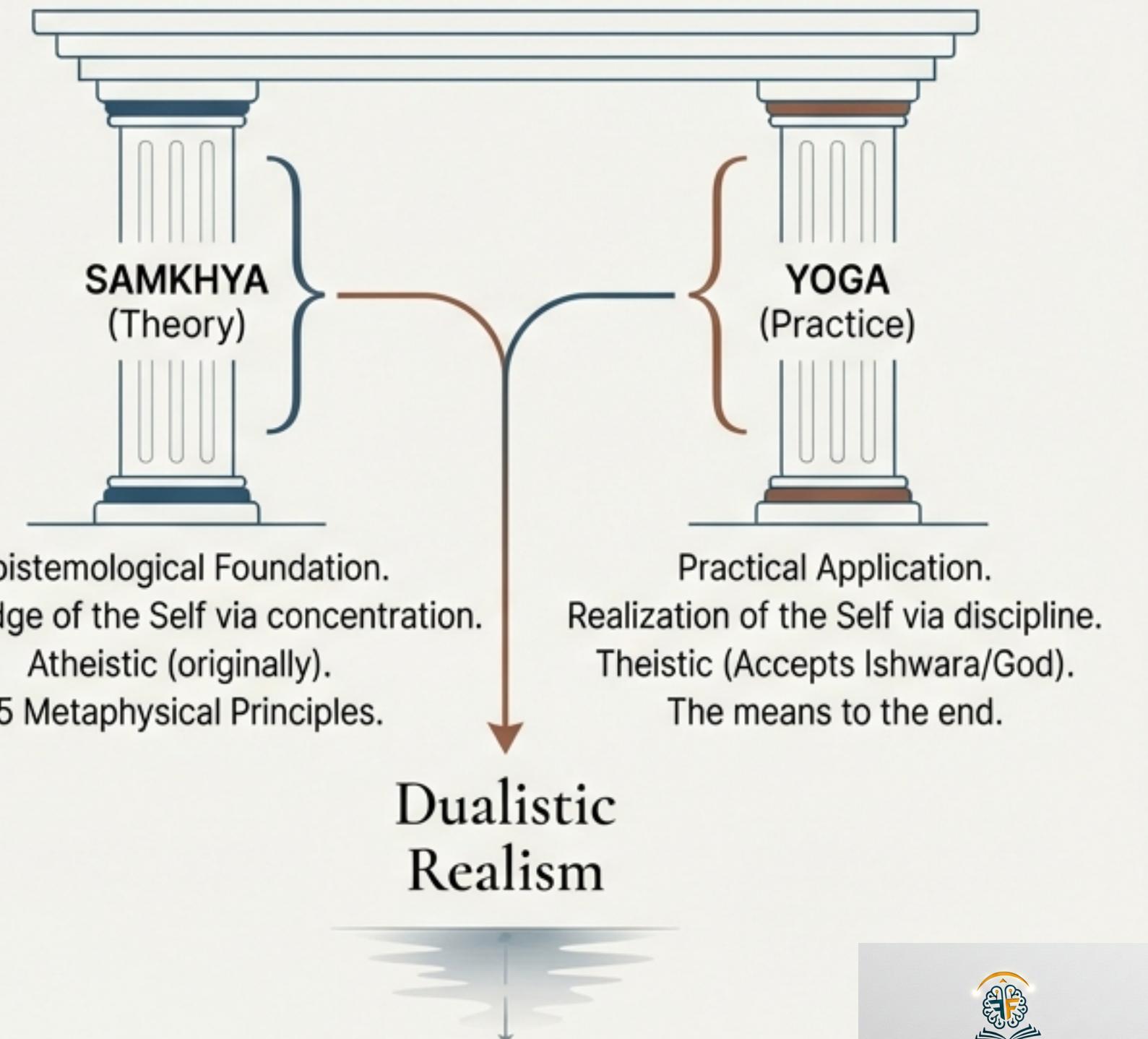


Yoga is a practical discipline aimed at the realization of the Self.

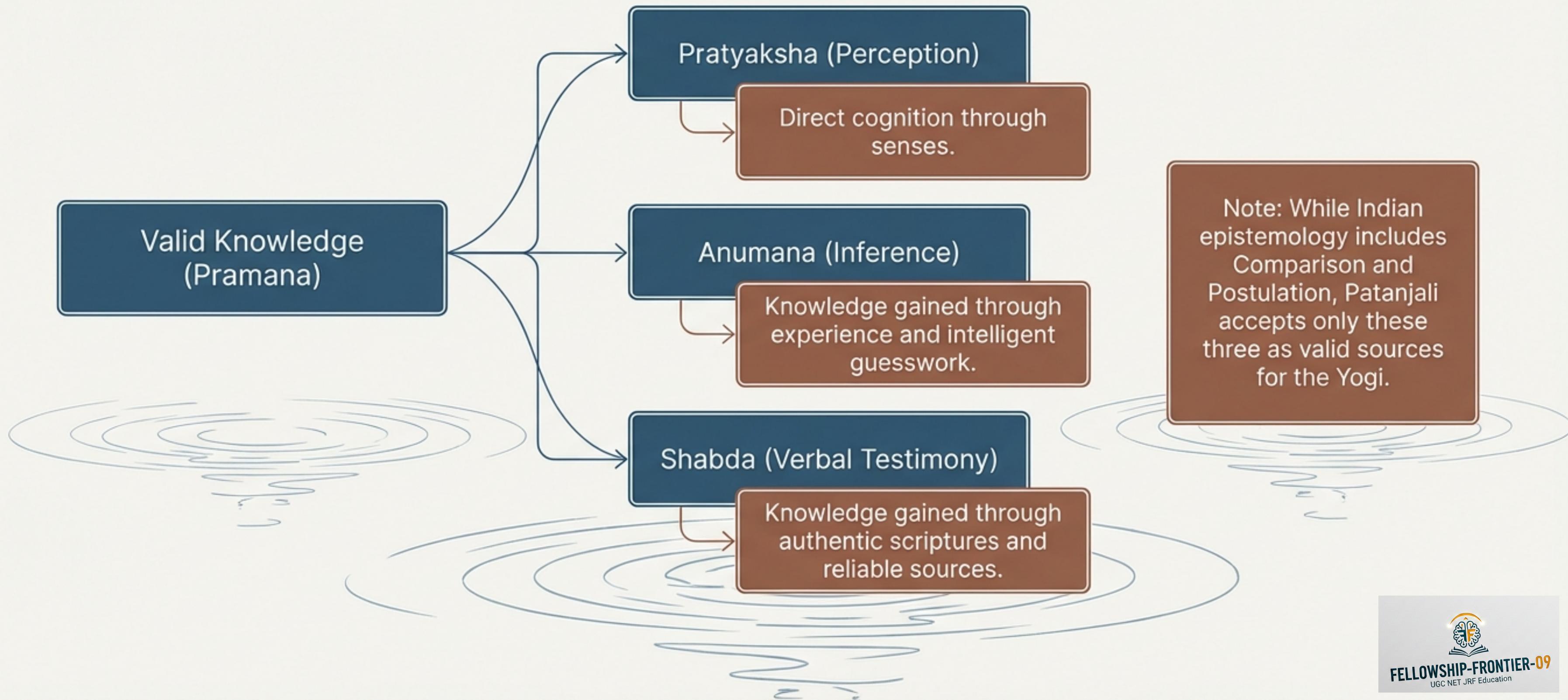
Founded by the sage Patanjali, it is the process of restraining the mind to perceive the soul.

Key Definition: "Yoga is the cessation of the modification of Citta."

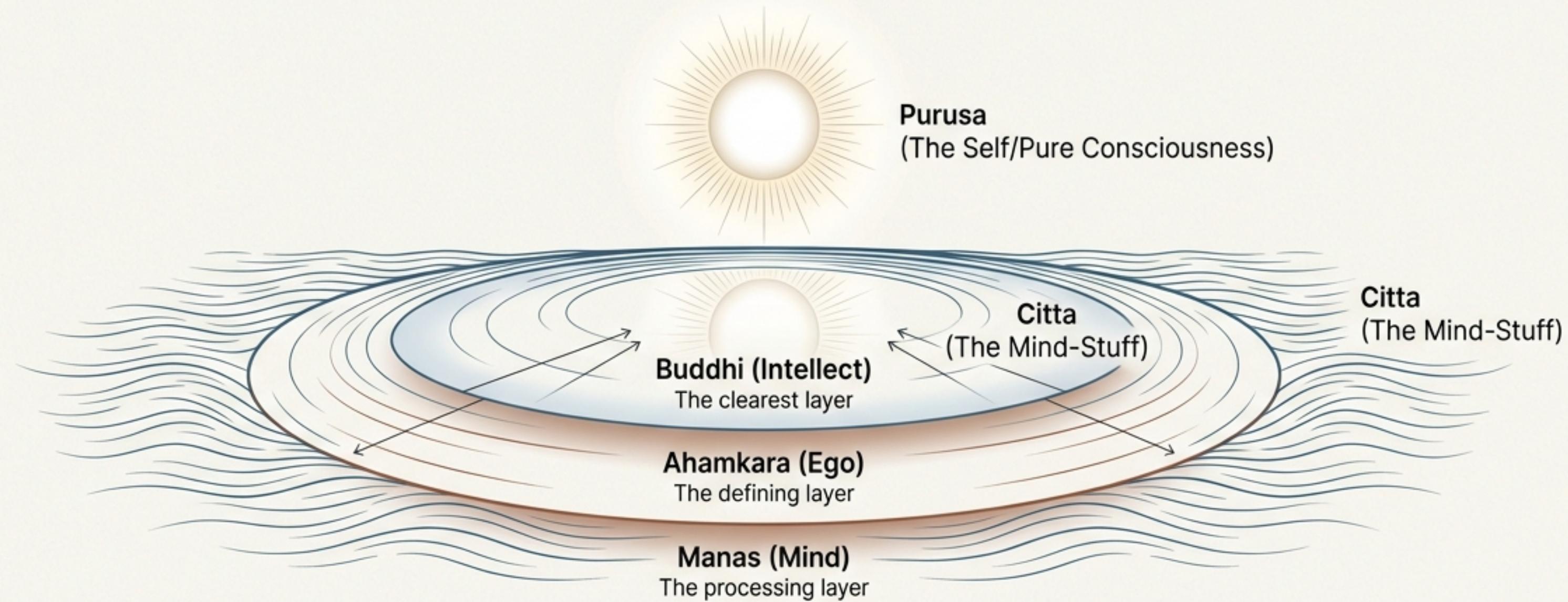
The Samkhya-Yoga Connection



Pramanas | The Sources of Valid Knowledge



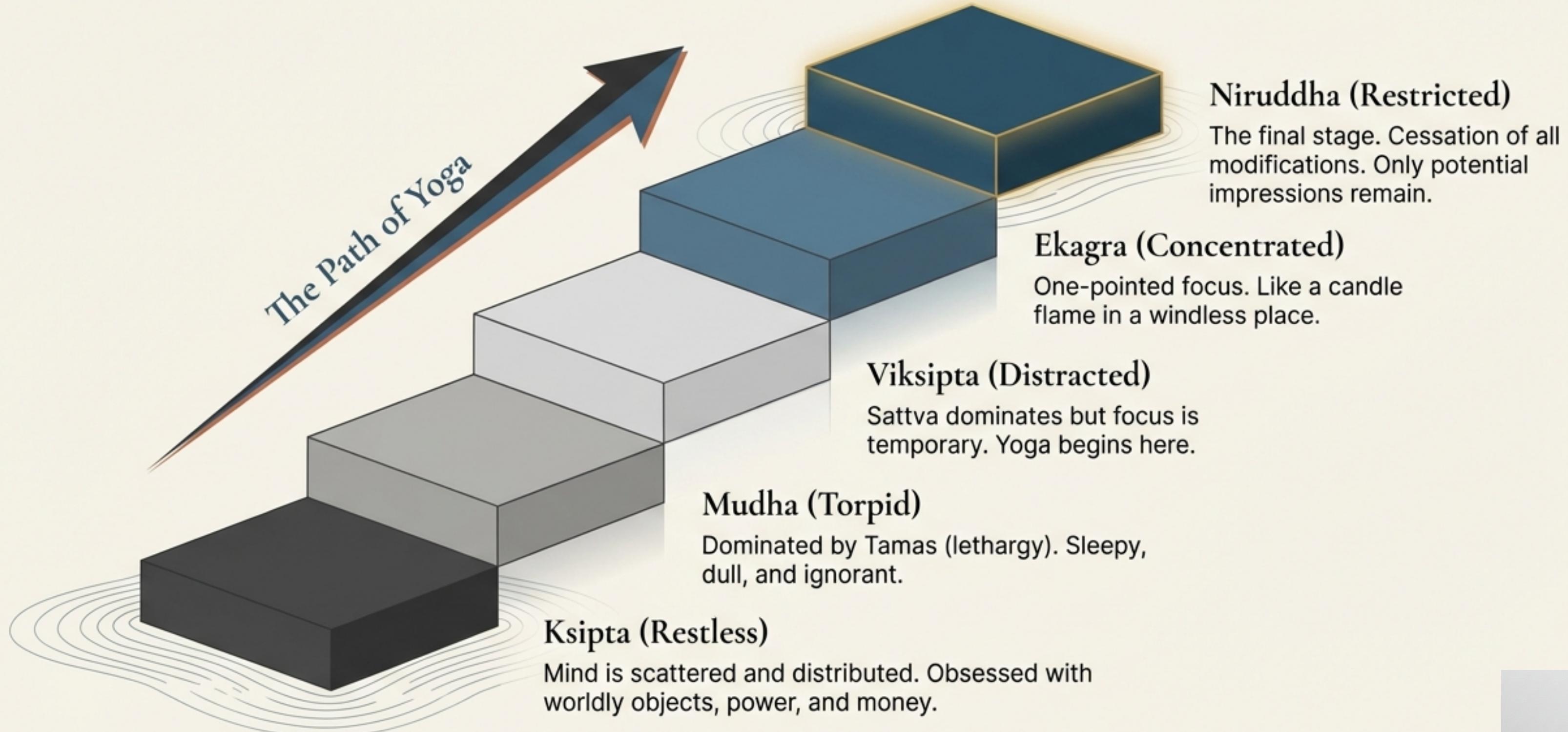
Citta | The Anatomy of Consciousness



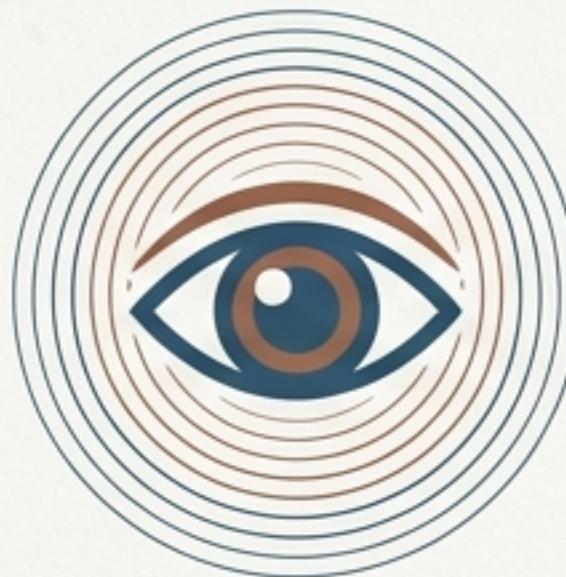
The Mechanism of Reflection: Citta is material (Prakrti) but appears conscious because it reflects the Purusa. When the water is disturbed by waves (Vrttis), the reflection of the Self becomes distorted. The goal is to still the water.



Citta Bhumi | The Five Stages of Mind



Vrttis | The Modifications of the Mind



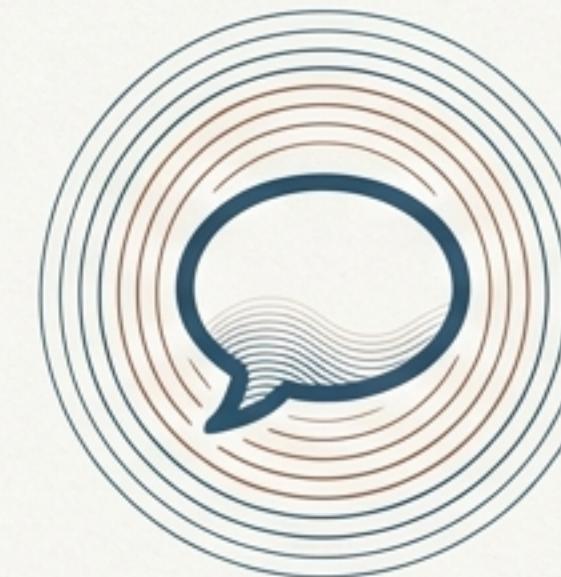
Pramana
(Right Knowledge)

Derived from perception, inference, or testimony.



Viparyaya
(Error)

False knowledge, like mistaking a shell for silver.



Vikalpa
(Imagination)

Verbal delusion.
Words with no reality (e.g., 'a barren woman's child').



Nidra
(Sleep)

A modification supported by the cause of negation (Tamas).



Smrti
(Memory)

The retention of past impressions/experiences

These are the waves that disturb the Citta. Yoga is the process of stilling them.



Klesas | The Sources of Suffering

Mistaking the non-eternal for the eternal.
The root of all other sorrows.

Asmita
(Egoism)
Identifying the Seer (Purusa)
with the Instrument (Mind).

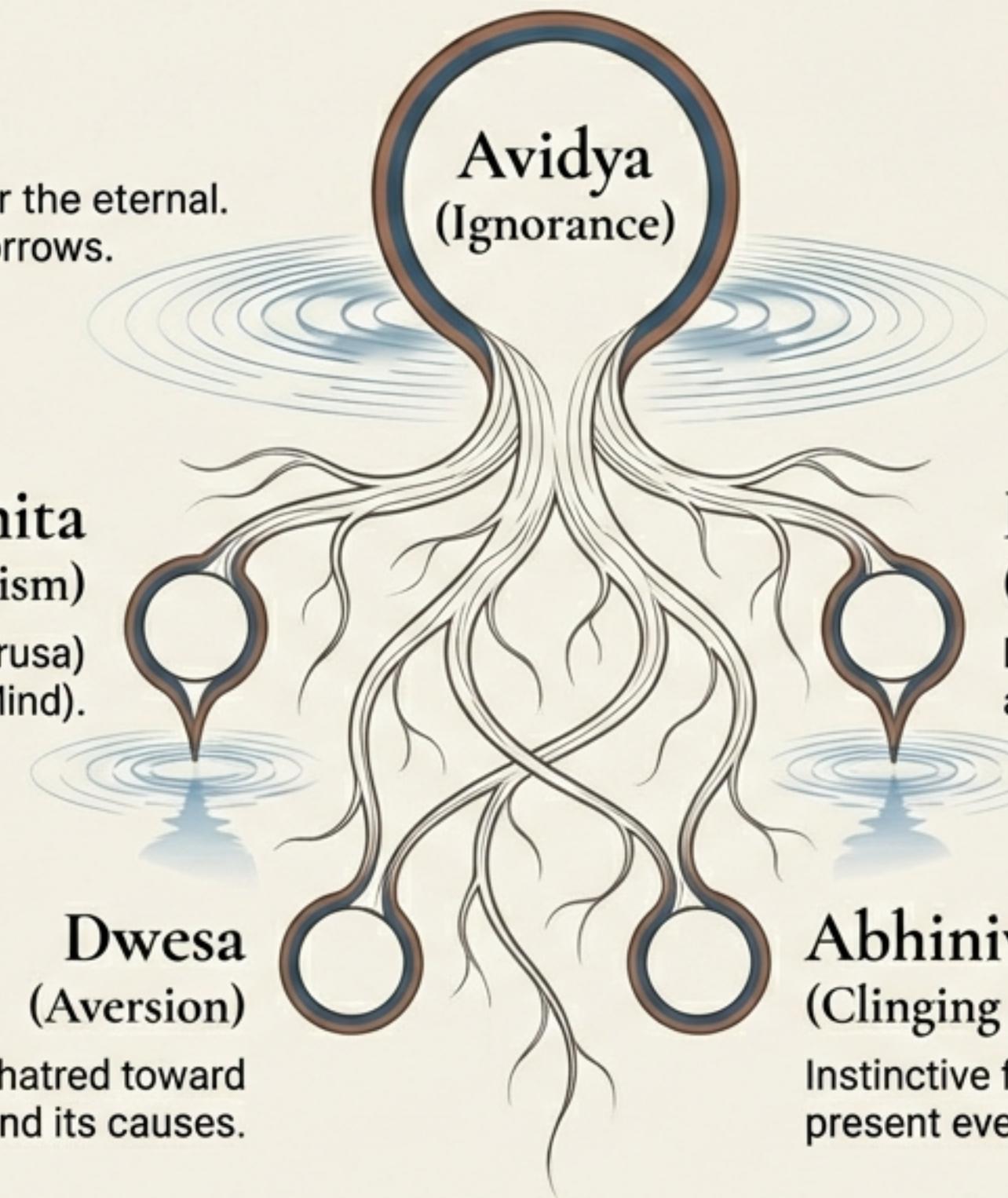
Dwesa
(Aversion)
Anger or hatred toward
pain and its causes.

Avidya
(Ignorance)

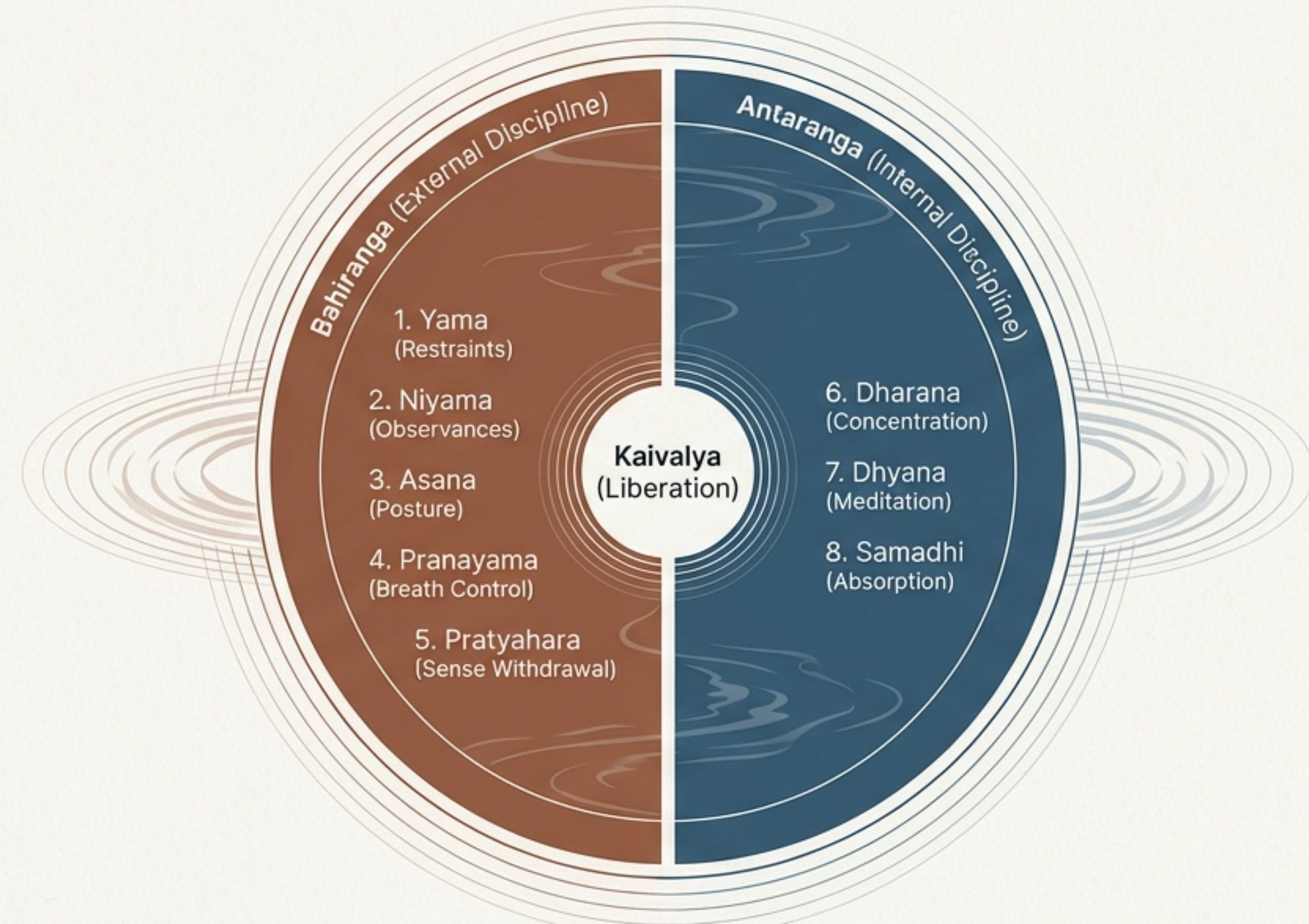
Raga
(Attachment)
Desire for pleasure
and material gain.

Abhinivesa
(Clinging to Life)
Instinctive fear of death,
present even in the wise.

The Klesas cause
the Citta to act as
an agent/enjoyer,
binding the Self to
the cycle of Karma.



Ashtanga Yoga | The Eight-Fold Path



Yama & Niyama | Ethical Discipline.

Yama (Social Restraints)

- **Ahimsa:** Non-violence in thought and action.
- **Satya:** Truthfulness.
- **Asteya:** Non-stealing.
- **Brahmacharya:** Celibacy / Control of senses.
- **Aparigraha:** Non-accumulation / Non-possessiveness.

Niyama (Personal Observances)

- **Saucha:** Cleanliness (external and internal).
- **Santosha:** Contentment with what one has.
- **Tapas:** Austerity / Tolerance of hardship.
- **Swadhyaya:** Self-study and study of scriptures.
- **Ishwara Pranidhana:** Surrender to God.

These are the moral prerequisites. Without them, physical and mental practices cannot succeed.



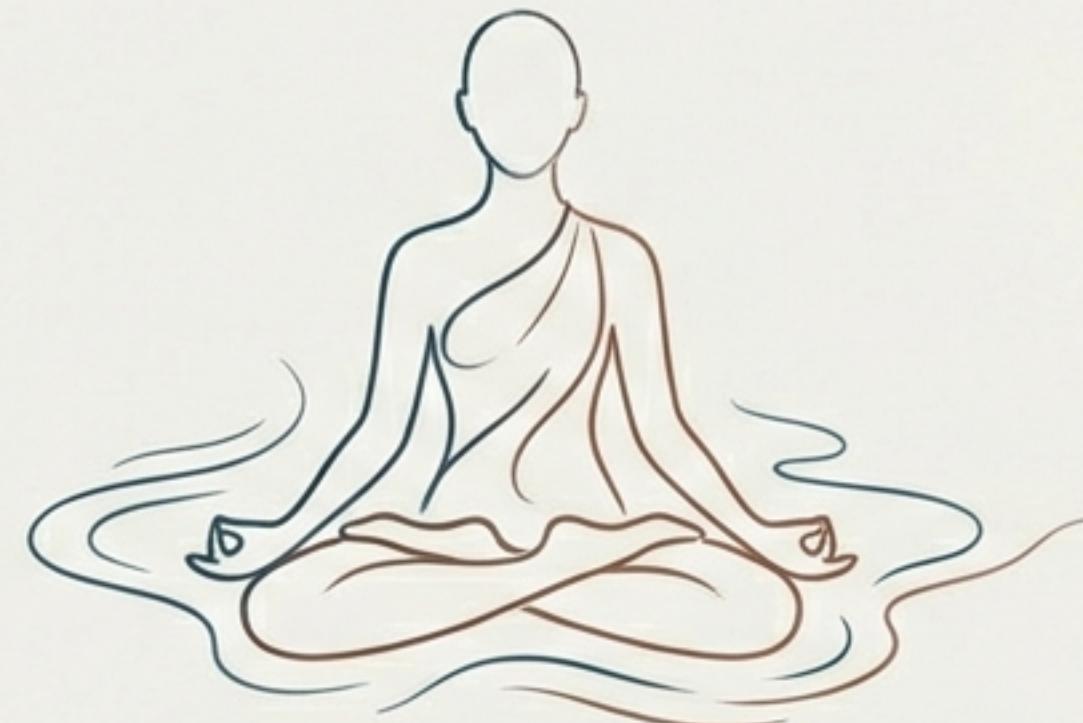
Asana & Pranayama | Body & Breath.

3. Asana (Posture)

Steady and comfortable posture.

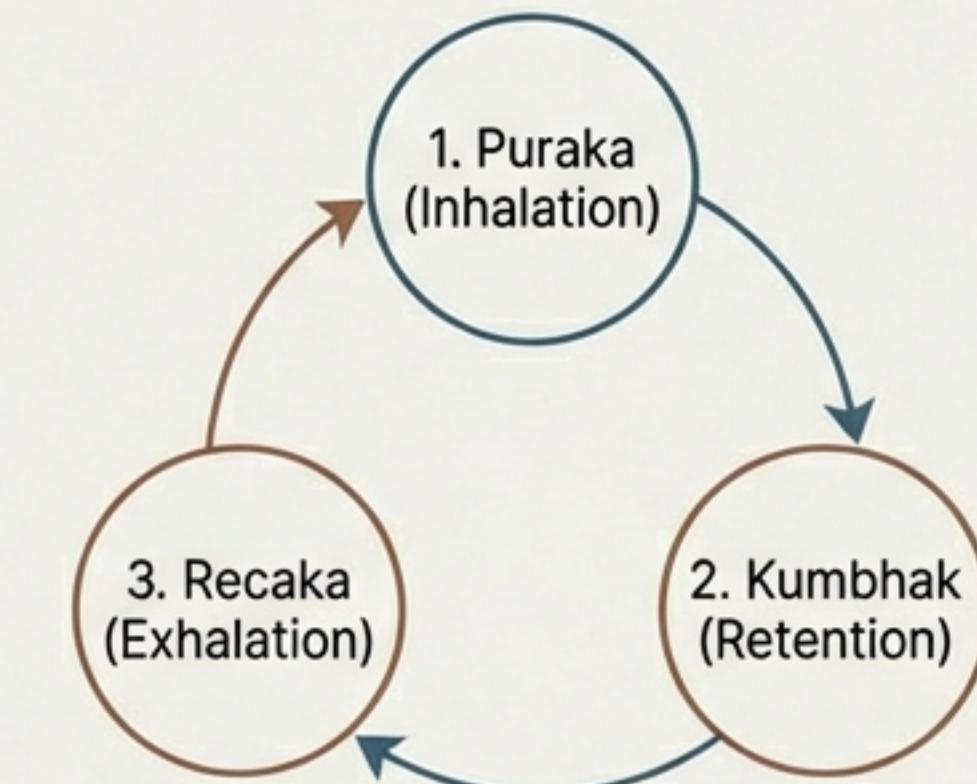
Purpose: To keep the body flexible, immune to disease, and still for meditation.

Examples: Padma, Sirsa, Garuda.



4. Pranayama (Breath Control)

The regulation of inhalation and exhalation to steady the Citta.



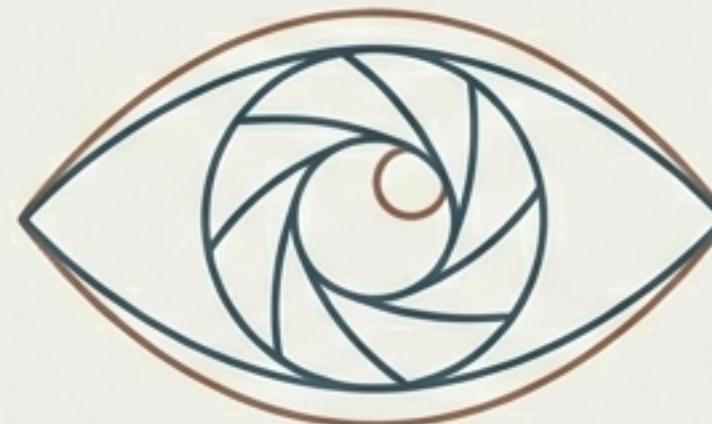
Control of breath leads to control of the mind

Pratyahara & Dharana | The Inward Turn.

5. Pratyahara (Withdrawal)

The bridge between external and internal yoga. Like a tortoise withdrawing its limbs, the Yogi withdraws the senses from external objects.

Result: The mind becomes fit for concentration.



6. Dharana (Concentration)

Binding the mind to a single place, object, or idea (Desha-bandha). The practice of reducing the frequency of wandering thoughts.



Fixation on an object (e.g., tip of the nose, a flame, or a deity) brings the scattered mind to a single point.



Dhyana & Samadhi | Flow & Absorption.

7. Dhyana (Meditation)

The prolongation of Dharana.
An unbroken flow of knowledge toward
the object.

The contemplation of
the whole, not just
the parts.



8. Samadhi (Absorption)

The apex state. The subject (meditator)
and object vanish; only the essence
remains.

The mind assumes the form of the
object completely.



The States of Samadhi.

Level 1 (Surface)

Samprajnat (Conscious / Seeded Samadhi)

Concentration where distinct awareness of the object remains.

- Savitarka: Concentration on gross objects.
- Savicar: Concentration on subtle objects (Tanmatras).
- Sanand: Concentration on Bliss.
- Sasmit: Concentration on Ego/I-ness.

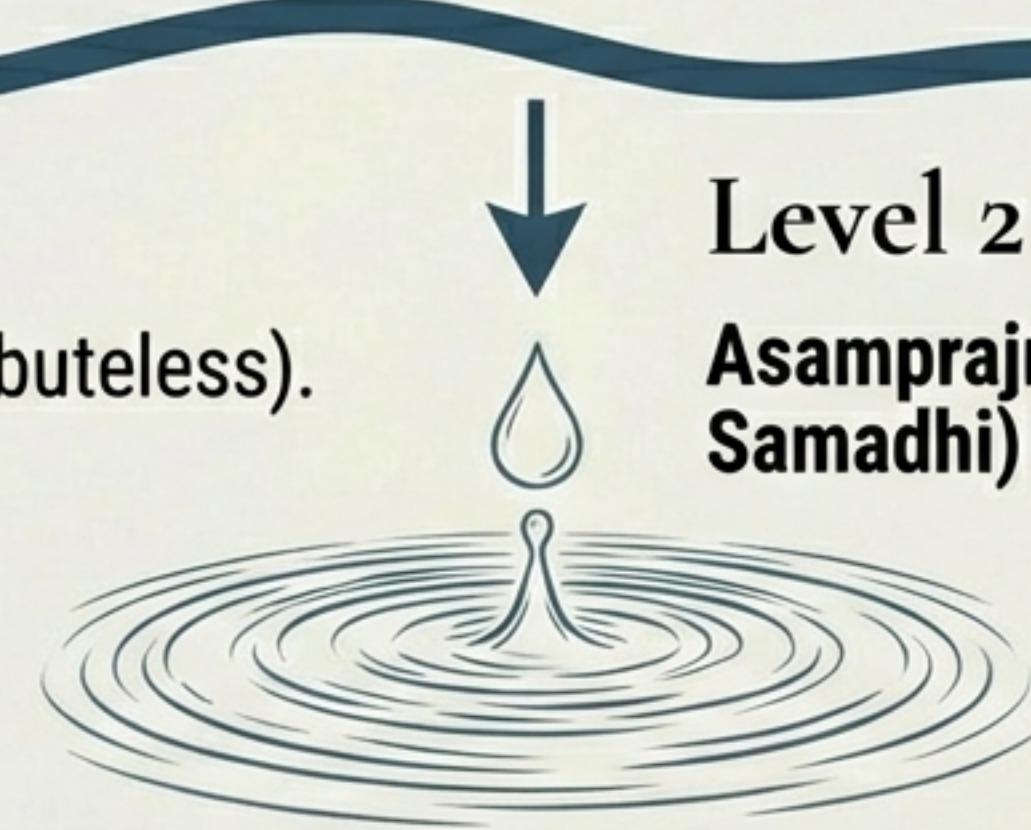
Level 2 (Deep)

The highest state. Nirbija (Attributeless).

Level 2 (Deep)

Asamprajnat (Supra-conscious / Seedless Samadhi)

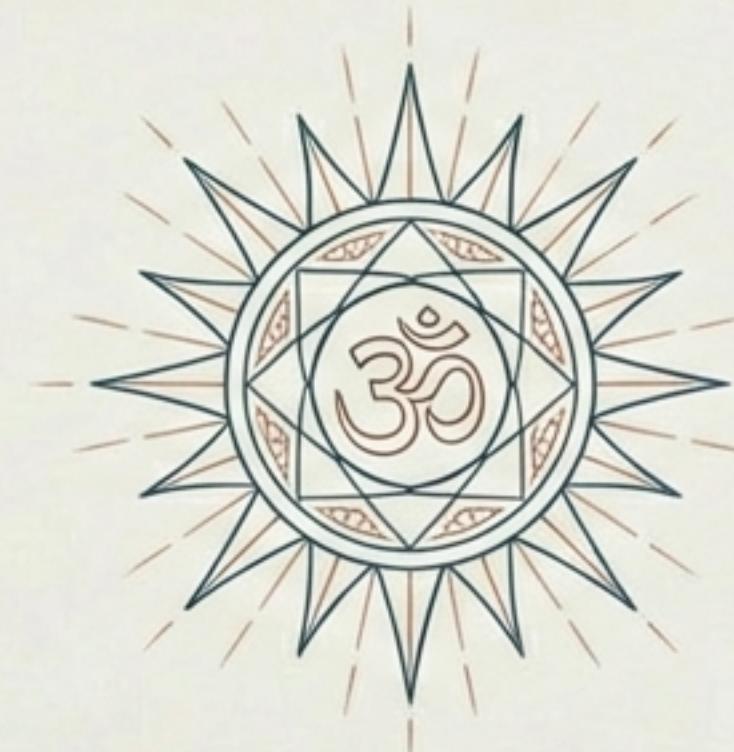
(Attributeless). No distinction between subject and object. All Karma and Klesas are destroyed. The Citta is pure.



Ishwara & Kaivalya | The Divine & The Goal.

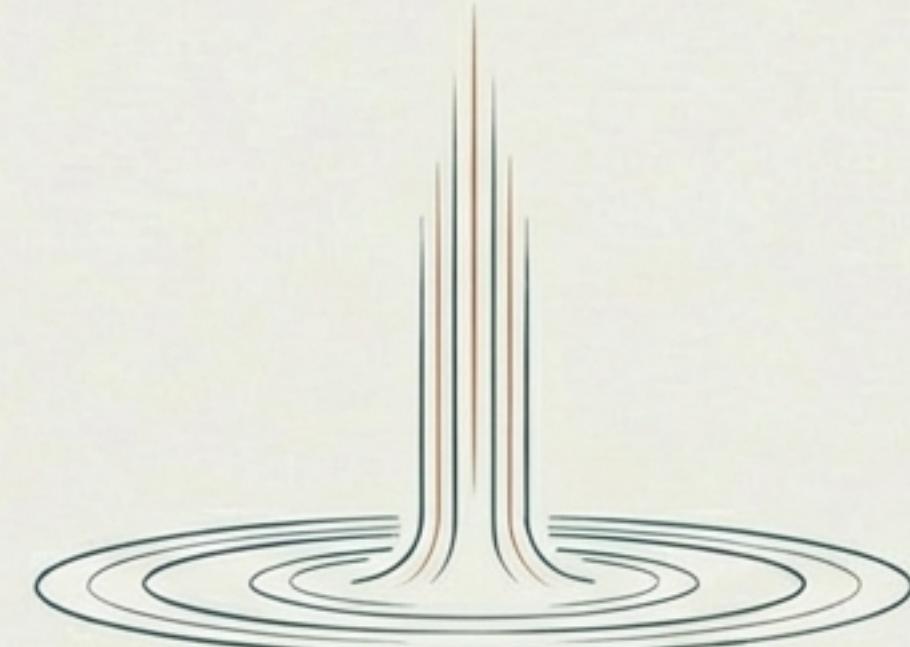
I. Ishwara (God).

A special Purusha (Self) untouched by Klesas, Karma, or Time. He is the Teacher of the Ancients and the Efficient Cause of the universe. The Sound of Ishwara is OM.



Kaivalya (Liberation).

The state of Isolation/Aloneness. The ultimate goal of Yoga. The Purusa (Self) separates from Prakrti (Matter) and abides in its own true nature, free from the cycle of birth and death.



Application | Yoga in Education.

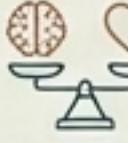
Aims of Education.

-  • Comprehensive personality development (Physical, Mental, Spiritual).
-  • Developing scientific temperament.
-  • Strengthening willpower and concentration.

The Teacher (Guru).

-  • Must be a skilled demonstrator, not just a theorist.
-  • Acts as the ideal role model.
-  • Possesses sound knowledge.

The Student.

-  • Maintains self-discipline (Tapas).
-  • Follows with obedience and respect.
-  • Disciplines the body and mind as the core of learning.

“Disciplining the body and mind is the core of the educational process.”

